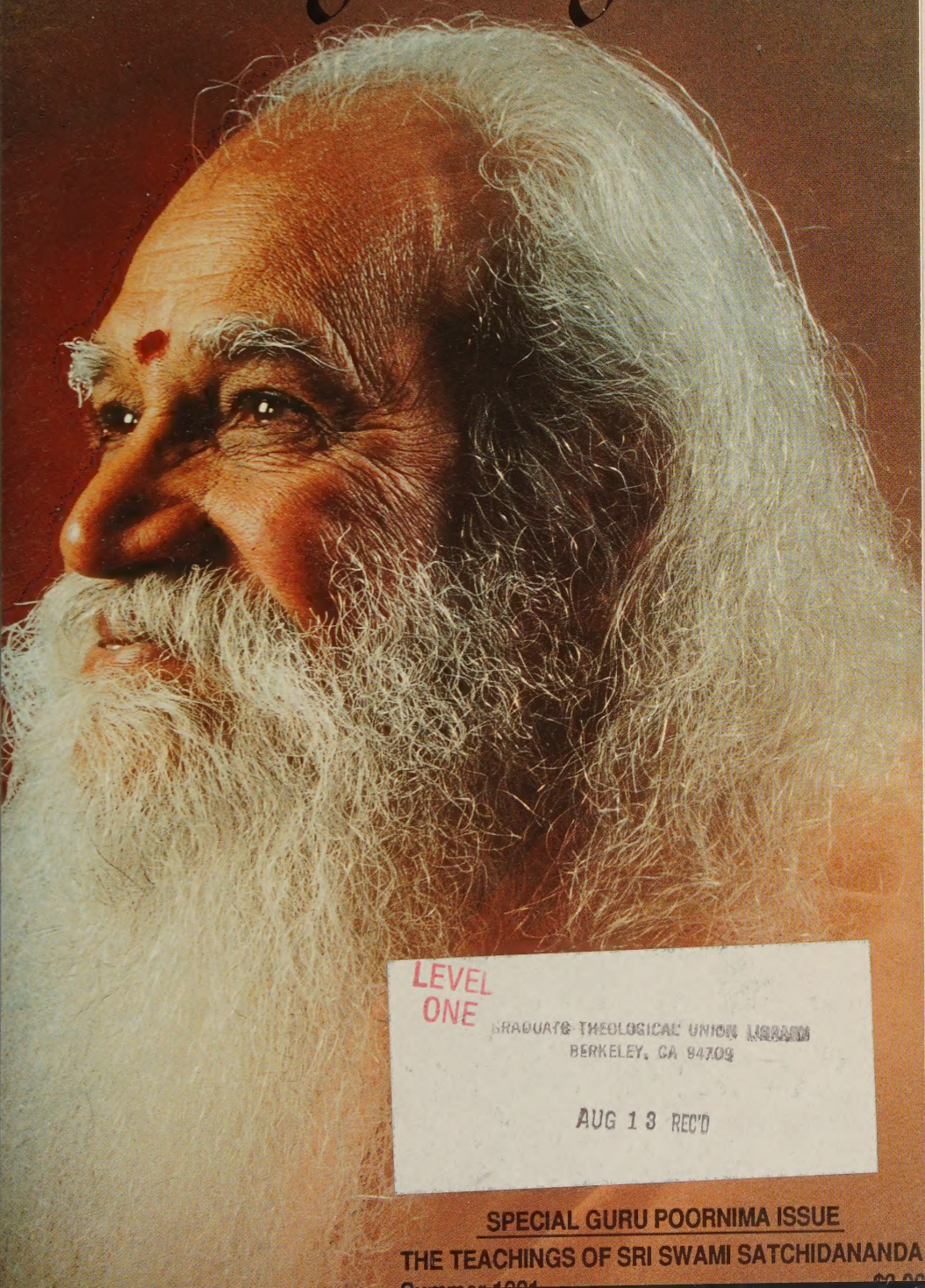


# Integral Yoga®



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SPECIAL GURU POORNIMA ISSUE

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

Summer 1991

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# TABLE OF CONTENTS

## PRAY FOR THE SAKE OF PRAYER

by Sri Swami Satchidananda ..... 5

## THE MIRACULOUS POWER OF PRAYER

by Sri Swami Sivananda ..... 7

## THE MIRACLE OF THE MASTER'S TOUCH ..... 8

## FLYING SOULS

by Louis Charbonneau-Lassay ..... 11

## THE VOICE OF SILENCE

by Luxman Jackson ..... 12

## MOTHER TERESA HONORED ..... 13

## CHRISTIANITY IN THE LIGHT OF YOGA (PART II)

by Father Bede Griffiths ..... 14

## LORD NATARAJA DANCES AT YOGAVILLE

by Hari Haran Goodman and Kumari de Sachy ..... 19

## A POEM

by Karuna Howeth ..... 24

## INTEGRAL YOGA HIGHLIGHTS: BONJOUR DE MONTREAL! ..... 22

## THE SEED

by Deva Goodman ..... 24

## UNIVERSAL DECLARATION ON NON-VIOLENCE ..... 22

## A POEM

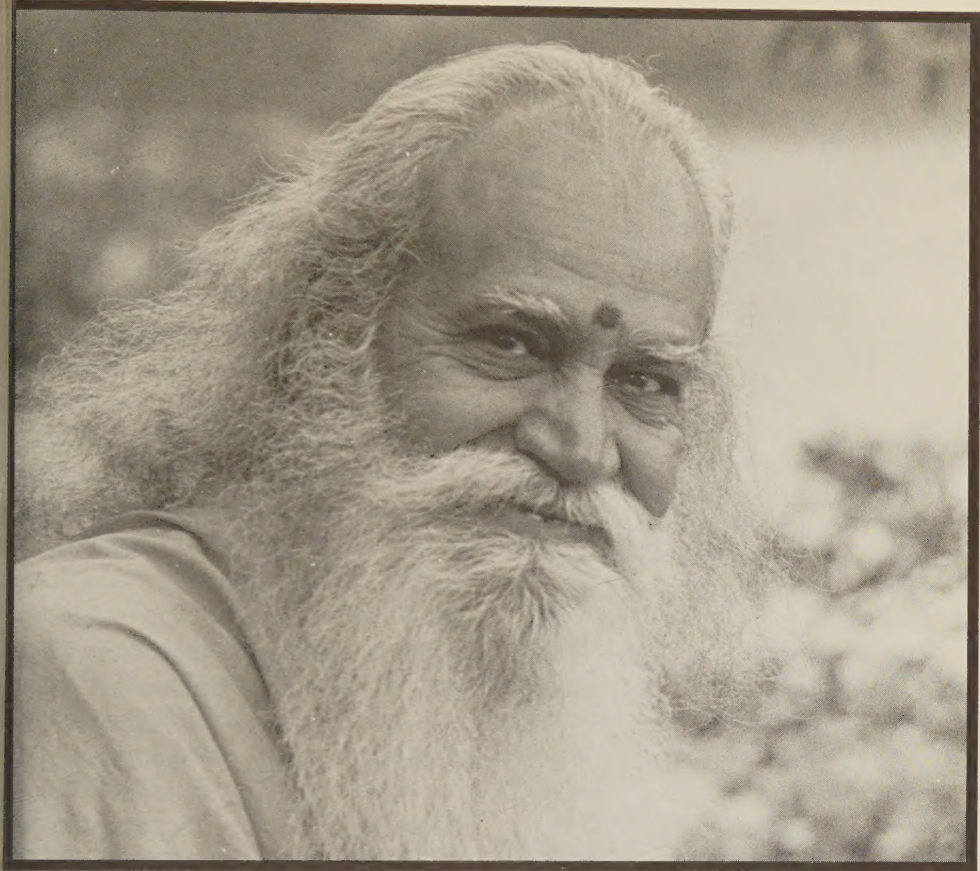
by Sarah Gill ..... 22

## DAY-BY-DAY WITH SRI GURUDEV ..... 22

Cover Photo sponsored by Mr. and Mrs. Shankar Chellaram of Gibraltar.

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*"The dedicated ever enjoy supreme peace.  
Therefore, live only to serve."*

*This edict from the ancient scriptures guides the life of our beloved Sri Gurudev, who, through selfless service, has helped to transform the lives of thousands of people all over the world. His life has been dedicated to serving others—regardless of race, religion, or nationality.*

*We humbly and joyously offer this issue of Integral Yoga Magazine in honor of the Silver Anniversary of Sri Gurudev's Twenty-Five Years of Service in America and the auspicious occasion of Guru Poornima 1991.*





## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## LETTERS TO

---

I just wanted you to know that I have been awarded a "disseminator grant" by the New York City Board of Education "Impact II Program." The purpose of the grant is to aid me in instructing other teachers on how to carry out "Stress Management Exercises for Children" (Hatha Yoga) in their own classrooms. The grant money will be used to tape a video of me teaching Yoga to my students (first graders) in two forms: poses that may be done sitting in a chair or standing beside the child's desk and a regular Hatha class, using a small group of children representing the various predominant ethnic groups in the public school system.

This videotape, as well as an audiotape, will be used as instructional aides for teachers to assist them in carrying out the proposed program. Additionally, the program recommends that the teachers themselves take Hatha classes at the New York Integral Yoga Institute and that they purchase the videotape, *Hatha Yoga for Kids by Kids*, recently published at Yogaville. Upon the request of my Principal, I led the entire teaching staff of my school in a Yoga session. My daughter Sundari demonstrated Soorya Namaskaram. You would have been proud of her, Gurudev! One teacher said that it showed that I didn't just talk and teach Yoga, but that I lived it, as exemplified by Sundari's grace and ease. As a result, some teachers went back to their classrooms and taught it, reporting back an excellent reception.



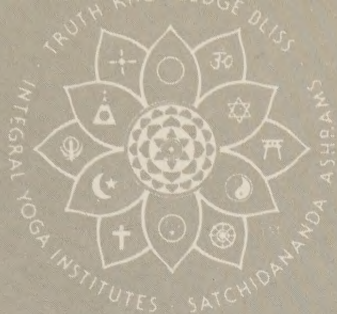
# SRI GURUDEV

by the children. Furthermore, seventeen teachers came voluntarily to a second session, and I now teach a regular group of eight teachers once a week. After a hatha class, other people in the building comment that my teachers-students look so calm and peaceful after they leave class. They want to know what it is that I am doing in there. Also, another teacher told me that she used the deep relaxation and deep-breathing techniques while waiting for an ambulance to help a student who was having a heart attack.

When I applied for pre-sannyas in 1975, I wrote on my application that I wanted to go back to Harlem and teach Yoga to the children. I have done this for several years now on a small scale, but via this grant program, I can now reach children that I don't know and probably will never meet. Their lives will be made better and enriched by your teachings, Sri Gurudev.

I am blessed and honored that God is going to use me in this way. I am blessed by all that you have given me, Sri Gurudev. I can never repay you for all that you have done and given to me. But, I offer these small achievements unto your Lotus Feet as an expression of my eternal gratitude, love and devotion for what you and Yoga have done for me. Thank you for being with me all these years.

Anandi Hardeman Malcolm  
New York, NY



## Integral Yoga Magazine

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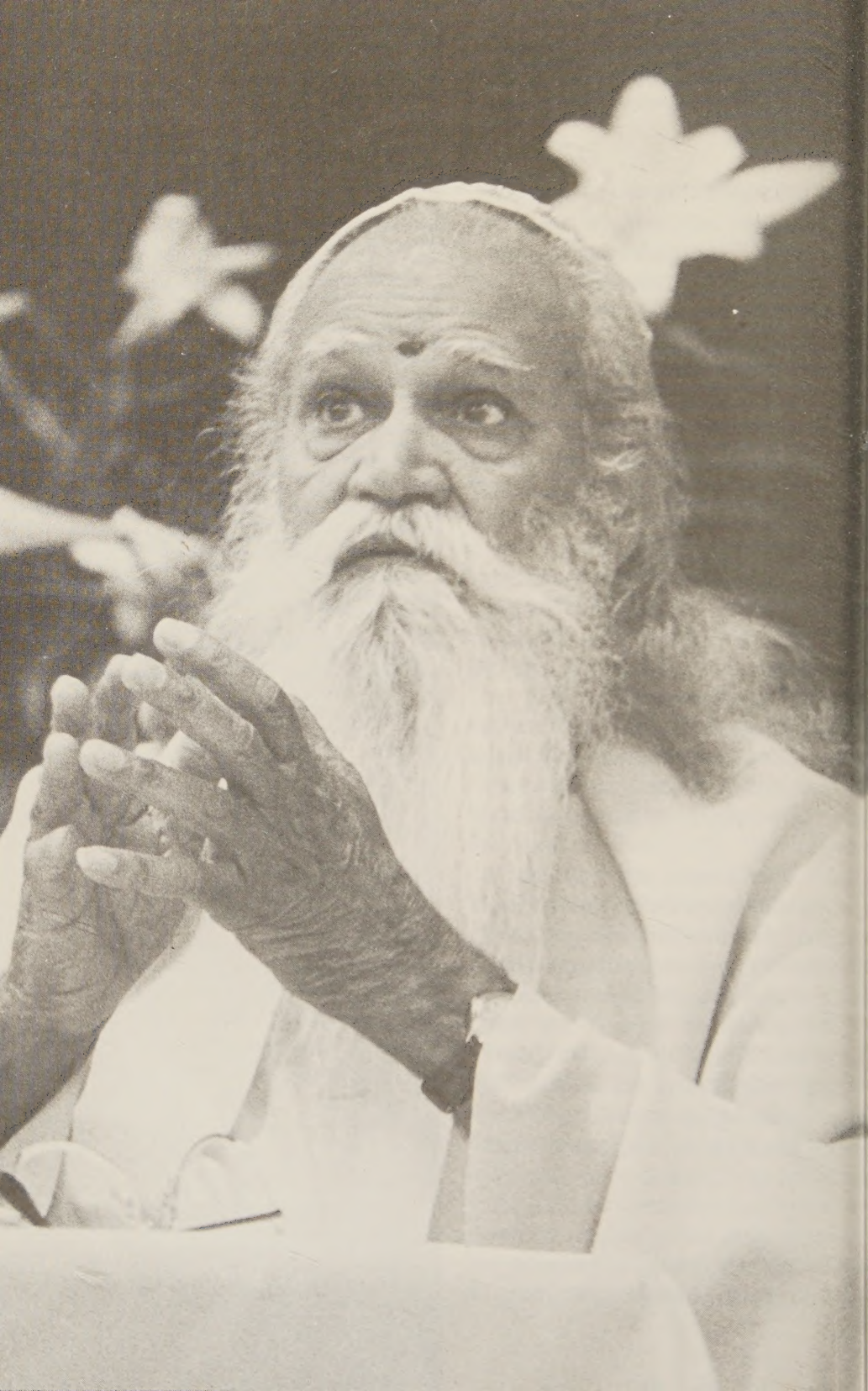
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**SRI SWAMI SATCHIDANANDA**  
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.





# PRAY FOR THE SAKE OF PRAYER

*by Sri Swami Satchidananda*

I once visited a home where there was a young baby. I was talking to the family and the mother was busy somewhere in the kitchen. The baby was playing with its toys. After a while, the baby cried a little and started putting things in its mouth, thinking that by sucking on them, it might get some milk to satisfy its hunger. A little crying, a little trying, again a little crying; this went on for a while. When it had sucked everything and had not found any milk, it cried some more. Then the mother came with a rubber pacifier. The baby started sucking the pacifier and stopped crying. But very soon, it found out that milk wasn't coming even from the pacifier. Then it started kicking everything and really crying. This time the cry was completely different. And now the mother knew that the crying was real and came running to take the baby and feed it.

That taught me a very good lesson. I used to meditate and pray a little, but my mind was on the market and the cinema. I used to go to the Himalayas, sit in front of the Ganges, close my eyes, and start meditating, but I would be meditating on the cinemas of New Delhi. I would be sitting in a cave, but my mind was in the city. I repeated all the prayers correctly, and people who heard them said that they sounded wonderful. They admired how I would sit quietly for hours and hours in meditation. But nothing came to my heart. I didn't feel or realize anything.

When I saw the baby, I understood my mistake, because I never cried, I never prayed sincerely, as the baby cried at the very end. I used to sit in prayer, but the moment I smelled some good food, I would

finish quickly and go to the kitchen to eat. And when I sat down to pray, I would watch the time to make sure that I wouldn't be late for the first show. My prayers were not answered properly because they were not real and sincere.

Then, I learned to pray for the sake of prayer and not for anything else. I would not be satisfied with anything but God. If our prayers are that sincere and our interest is only in God and nothing else, then God cannot sit quietly somewhere. He has to run to us. If we need help, it is always waiting. All we need to do is to ask sincerely. Help is not for the proud man. You must be like a baby; cry, ask for it. All of Nature is ready to give to you. You need not go and praise the sun to get light; just open the window and sunlight comes in. As long as you don't put up a barrier, you get light. Don't allow your pride to get between you and God's help.

Cry wholeheartedly, "Oh, Lord, help me. I can't do it by myself. I am so limited, so little." Let it be sincere. Let the eyes shed tears. Learn to cry well. Taste your tears. A hearty laugh or cry will relieve you from much tension. People who do not cry much have to go to the doctor very often. If you keep everything inside, it ferments.

When a child wants to show devotion to its mother, is there a restriction on how many times the child should hug, how many kisses he or she should give? No. It comes automatically. Prayer, too, should be like that. ■



# Guru Poornima Greeting



It's quite some time since I saw you or wrote to you. I have of course had regular information through the occasional bulletins and the magazine. With each issue, I can also see from the pictures, how the two and one-half decades have changed even your looks—more serene and venerable!

God has blessed your mission to the new world. By your work, you have also redeemed the sacred traditions of the East, in the face of all the negative press that the overenthusiastic disciples of some Eastern gurus have provoked. Your steady and sustained work for peace and harmony in the heart and unity among the peoples has certainly produced a rich harvest of spiritual fruits. Without your deep prayer life, and the countless sacrifices, this would not have happened.

You have indeed given new resonances to words like "life" and "light" and "unity." You have ful-

filled beautifully the words in the Prologue of John's Gospel: "And the life was the light of men. . . the true Light that enlightens everyone (John, 4 and 9).

I wish I could attend the Silver Jubilee celebrations in Yogaville. But I will be far away in India at that time. And, maybe, I'll visit your centre in Coimbatore.

Be assured of my remembrance and prayers. I met you nearly three decades ago in your little Ashram in Tennakumbura. You remain part of my memory, giving me the unexpected "prasad" of Hindu "shanthi," and authentic, interfaith dialogue. Continue to bless us with your presence and teaching.

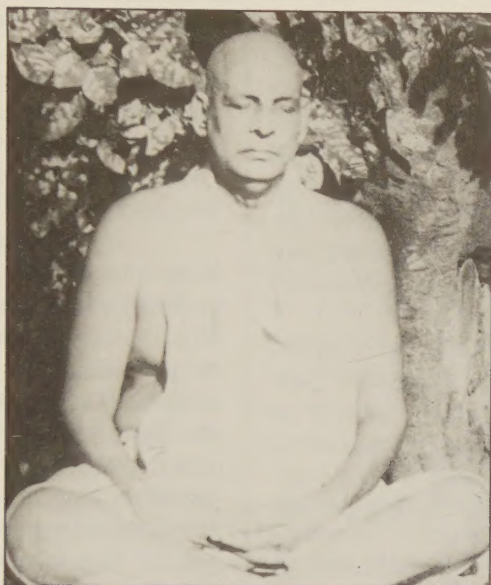
Father Joachim Pillai  
Professor of Theology  
St. Augustine's Seminary of  
Toronto



# THE MIRACULOUS POWER OF PRAYER

BY SRI SWAMI SIVANANDA

---



Your breath has been given to you by the Lord to be spent in prayer. Kneel down and pray; but, let the prayer not cease when you rise. Prayer should be lifelong, and your life should be one long prayer.

There are no problems that cannot be dissolved by prayer, no sufferings that cannot be allayed by prayer, no difficulties that cannot be surmounted by prayer, and no evil that cannot be overcome by prayer. Prayer is communion with God. Prayer is the miracle by which God's power flows into human veins.

When within your bosom rage the storms of lust and anger, vanity and viciousness, kneel down and pray. For the Lord—and He alone—has power over the elements. In your supplication is your strength. You will be filled with His blessings, protected by His grace, shielded by His mercy, and spurred on the path of righteous-

ness by His divine will.

Therefore, kneel down and pray. Not for earthly goods, nor for heavenly pleasure, but for His grace. "Thy will be done, my Lord! I want nothing" shall be your prayer. Pray for grace. Pray that His righteousness might descend on the soul of all people.

Prayer works wonders. Prayer moves mountains. Healing by prayer is really miraculous and mysterious.

Prayer is an unfailing remedy for all situations. Many a time I have experienced its marvellous potency. You, too, can experience it.

Greet the dawn of the day and bid adieu to the setting sun with a prayer of thankfulness; first, for a fresh day granted and, last, for His grace received. Thus shall your life be blessed, and thus will you radiate His blessings all around you. ■



# THE MIRACLE OF THE MASTER'S TOUCH

*It is said that when the disciple is ready, the guru appears. Sri Gurudev appeared to his American disciples in 1966, and through the years he has shared his wisdom and the fruits of his spiritual realization with seekers not only from America, but from all across the globe and from every religion and background.*

*The following stories, selected from **The Master's Touch**, "transcend their particular circumstances and speak of an age-old human relationship which is one of the great joys and miracles a person can know—the transforming touch of a spiritual master."*

\*\*\*\*\*

I have always felt the deepest respect for Sri Swami Satchidananda because he encourages his students to be independent. Often he says that his best students see him only briefly, then go out into the world to "be good yogis." Although I wouldn't claim to be one of his best students, I do find I am growing and maturing in my commitment to his teachings. His most important messages for me have been "acceptance" and "contentment". Here is just one example.

After a serious bout with illness, I was finally on my feet again. I had a good job working in my chosen profession, a new car, and insurance, and was able to report that my health and stamina were improving. I wrote Sri Gurudev, as I often did, just to keep him informed of my progress.

Quite unexpectedly I received a loving letter from him—only the second

letter I had ever received from him in my life. "It seems that things are unfolding and you are feeling more peaceful and happy. That should be the way, no matter where you are," he wrote.

Months afterward, while playing a lecture tape as I lay in bed exhausted from overwork, his voice quietly repeated to me, "You must accept what God sends you." He stressed contentment, the importance of "blooming where you are planted." As I absorbed his every phrase, a deep rest came over me merely from listening. Even hearing his voice on tape in this way has become a meditation for me.

The months pass by, but even though I am physically separated from Gurudev I grow to feel even closer to him. We communicate in the heart. We share energy through prayer and remembrance of each other.

Often, in my dreams, when he seems too far away to touch, he just glances at me with tender, shining eyes. It is enough. I feel the only way I can truly return his love is to live his teachings. I keep him in my heart as I do my duty every day, trying to "keep up the good work."

\*\*\*\*\*

I had the opportunity and blessing from time to time to work with Sri Gurudev at Ananda Kutir (Sri Gurudev's residence). On these occasions one never knows what unusual problems might arise with an important lesson to teach. On this particular day, we were pulling brush and stumps as Sri Gurudev pushed trees over with a bulldozer. Just as he uprooted a large tree, one of the tracks of the bulldozer came off.



The second problem was presented by the twenty or thirty angry ground hornets that were in the large hole where the tree stood. While the rest of us hesitated, Gurudev (wearing simply a *dhoti*, and teeshirt and sandals) jumped into the hole to work on the bulldozer track. We followed, keeping one eye on the work and one on the angry hornets.

Soon, one of those hornets flew up my pant leg and gave me a fierce sting. Instantly—instinctively—I yelled and brushed the insect.

Gurudev looked at me and said, "Aha. Are they stinging?"

Soon we finished with the track; but as Gurudev was walking away, six or seven hornets landed on his legs and began stinging. Our master's "instinct" was to pause, then calmly and gently brush them away, saying, "Oh, my sweet things, why are you doing this?" He remained totally unchanged from his work on the bulldozer, slipping off the track, or the mishap with the hornets—always calm and one-pointed.

\*\*\*\*\*

A. was in a serious car accident. From the appearance of her car, it looked as if she should have been killed. It had swerved off the road, completely turned over and skidded for a while on its side. When she was pulled from the car, she was unscratched. Immediately, she phoned Gurudev and thanked him for his protection.

Later on I realized at the same time as the accident occurred, I had been taking dictation from Gurudev, when he had suddenly gotten up from his chair and said, "A call has come."

I didn't understand what he meant as there was no one at the door and the phone had not rung. Still, he quickly left the room and returned minutes later without saying anything.

After A.'s call came, I realized where he had gone.

\*\*\*\*\*

A group of devotees was speaking to Gurudev in front of the Ashram in Connecticut. After the conversation, the crowd dispersed. I was one of the last to leave the area and I noticed that Gurudev had a peculiar expression on his face. Others did not notice, but he suddenly, without a word, jumped into his car and drove off. Later, I quietly learned (it was not really publicized to many) that a man had been working on a telephone pole near the Ashram garden. There was no one near the area at that time. This man had fallen from the pole and was on the ground bleeding severely from a gash on his head. It was Gurudev who discovered the man had fallen. If Gurudev had not found him, his condition would have been considerably more serious.

\*\*\*\*\*

I remember an incident at the Kansas City Airport when Sri Gurudev gave me a valuable lesson about relaxing under all circumstances and letting nothing disturb my peace.

I was one of three people flying with Gurudev to Arkansas. There had been some last minute confusion in the flight, and somehow our party had been booked to Kansas City but no farther. Arriving in the Kansas City Airport, we found that there were no seats left on the flight from Kansas City to Arkansas. Sri Gurudev was supposed to speak in Arkansas that very night. The next flight with available seats would get us to our destination well after his scheduled talk.

When I went to put our names on the standby list, I found that the plane was not only full but it was also late. The room was packed with smokers waiting for their flight. When smokers are nervous, they smoke more; and the late flight had made them very nervous. The waiting room was literally so filled with smoke that I could scarcely see the people.

It was into this crowded, smoky



waiting room that Sri Gurudev calmly walked. There wasn't even a place to sit. Someone moved over so there was a bit of space for Sri Gurudev to have a seat. I felt terrible that he had to endure this situation. He, however, was totally at ease.

"What's the matter?" he asked me.

"The smoke, Gurudev. It's so bad. I'm afraid it must be really irritating to your lungs."

"Look at you, complaining," he laughed. "You should feel fortunate."

I tried to think of what he could possibly mean. How was I fortunate? Was it because I was there with my beloved guru and friends instead of by myself in this uncomfortable place? I just didn't know, so I simply said, "Yes, Gurudev."

He obviously noticed my confusion. "Do you know why you are fortunate?"

"Well....no, not really."

"All these people around you are smoking. Do you know how much they have to pay for their cigarettes?"

"A lot of money."

"Yes. And here you are getting all their precious smoke for free! Just relax and enjoy it!"

Well, I can't say I enjoyed it, but I did relax a little and thought about the real lesson. Certainly Gurudev was not advocating seeking out smoke-filled rooms to enjoy a free "smoke!" We all know he is very opposed to smoking, is always helping people to quit, and is quite supportive of bills to provide non-smoking areas in public places. Surely he would prefer to sit in a place free of smoke. Yet, here was a situation where there was simply no choice. We *had* to sit there, and "there" was a smoke-filled room. There was no use in creating mental tension about the situation. Obviously, the only thing to do was to see the humor in it and stay peaceful.

After awhile, Gurudev asked, "What's the story with the standby list?"

"It doesn't look good, Gurudev," I

told him. "The woman behind the counter said that because the plane is late everyone has checked in for the flight. Especially because we need four seats, there's not much chance of cancellation at this point. I told her that even one seat would be good because that way you could go ahead to the talk and we could catch a later flight."

Gurudev looked at the check-in desk for a moment. "Hmmm. I think that's the Divine Mother behind the counter there." We all looked at her, and she just looked like a regular airline employee to us. Gurudev said, "Probably we could do a chant to the Divine Mother."

Sitting there in the crowded, smoky Kansas City Airport waiting room, we joined Gurudev in very softly chanting to the Divine Mother. "Make sure you direct it to the the Divine Mother behind the counter," he told us. It was hard to see how this soft little chant could help matters, but we did it.

Just as we finished chanting, they announced that the plane had landed.

"Go up and check again," Gurudev instructed me.

As I went I couldn't help wondering how they could possibly find four seats on the flight. It probably wasn't even any use to ask.

"Excuse me. Do you know yet whether there are any seats?"

The woman behind the counter looked up at me. "Something very strange just happened. There are exactly four seats available on the plane. Three are in the smoking section, and one is in the non-smoking section." She said she had no idea where these seats came from because all the pre-booked passengers had checked in.

Very humbly, I returned to our little group. "Gurudev, they do have four seats."

"Good!" he said as he energetically jumped up, ready to go.

"There are three in the smoking section, and one in the non-smoking section. All of us would really like for you to take the



seat in the non-smoking area.”

Gurudev winked at me. “Okay. I give you permission to continue smoking when we get on the plane.”

We followed him onto the plane, and the three of us in the smoking section were able to look at it as a joke rather than a burden to be endured with gloom.

\*\*\*\*\*

Sri Gurudev was asked a question by a woman who had long been suffering from what she called “bad *karma*.” She wanted to know, “Can one ever overcome bad *karma*, and purge it out without being badly affected by it?”

Gurudev comforted her, saying, “God will help you to face the *karma* with His own strength. You should not try to avoid or run away from it. One must face it and purge it. Remember that *karma* is not stronger than God. God will strengthen you, and the *karma* cannot override God’s

strength. You will be able to handle it.

“No genuine master will help you to avoid *karma*. Whatever you sow, you must reap. When we are weak, we get strength from the spiritual master. Remember that you are not alone.

“It is like walking on a slippery road. You hold another’s hand; you use the other’s strength to help you to walk. But still, you must walk.

“We all make mistakes and must reap the *karma*. It is by our own mistakes that our eyes are opened and we learn more.

“If you sincerely pray for God’s help, you will certainly be helped. There is no *karma* that is greater than God’s strength. Have that complete faith in God’s mercy and strength. And always remember: You are not alone.” ■

—from *The Master’s Touch*,  
compiled and edited by Sita  
Bordow

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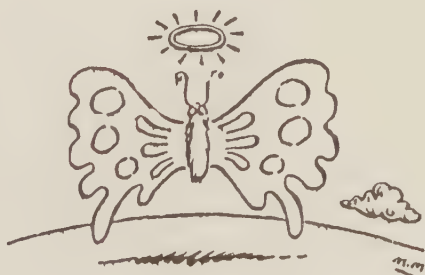
## FLYING SOULS

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The Greek language uses one and the same word for the human soul and the butterfly: *Psyche*. And for ancient Christian symbolism, the dove-winged Eros in amorous pursuit of the butterfly *Psyche*, the human soul, was one of those prophetic symbols that the Church adopted unchanged and transferred to Christ. In the times of the catacombs, the Roman pontiffs countenanced without hesitation the inclusion of the fable of Eros and *Psyche* on the sacred decoration of the underground sanctuaries. .

.All the records of art concur in making the butterfly the emblem of the soul that has escaped from the flesh by the gateway of death and been lifted above the earthly plane by divine love. Some ancient authors used the term “flying souls” in speaking of the butterfly.

—From *The Bestiary of Christ*  
by Louis Charbonneau-Lassay  
(Parabola Books)



# THE VOICE OF SILENCE

by Luxman Jackson

It whispers in my inner-most being . . .  
Appealing only to my inner-ear . . .  
It desires to speak from a distance,  
And I'm trying to hear . . . clearly  
Whispers, fine as silky thread wanting to be  
heard . . .

They flutter my heart with glee as the  
Appealing beauty of a humming-bird.  
Though it goes as it came, quickly without a  
trace . . .

I know it exists still in some eternal place.  
Heart and mind subdued with warmth and  
thoughtfulness  
of the Divine.

In touch with a mystical place where my  
spiritual guide  
Resides.

Here dwells the source of the voice . . .  
By which I'm inspired,  
Which endows me with inner vision, love . . .  
and cosmic butterflies.





## MOTHER TERESA HONORED

Bombay, April 4, 1991

Mother Teresa today became an honorary member of the Bharatiya Vidya Bhavan. She is the second Nobel laureate after the Dalai Lama to do so.

Mr. C. Subramaniam, Governor of Maharashtra and President of the Bhavan, announced at the Bhavan's fifty-third annual general meeting here today that Mother Teresa had accepted the invitation to join the organisation's galaxy of honorary members.

Two more celebrities to join the ranks of Bhavan's honorary members shortly are Shri Chinmoy and Swami Satchidananda.

Sri Chinmoy, a disciple of Mahayogi Aurobindo, is the founder of the Chinmoy Centre, U. S. He envisaged the

breaking down of the Berlin Wall long before the event occurred. Shri Chinmoy has recently been the recipient of the "Albert Einstein Peace Award" from the Albert Einstein International Academy Foundation.

Swami Satchidananda, a disciple of Swami Sivananda of Rishikesh, works for inter-religious understanding and has established the Light Of Truth Universal Shrine (LOTUS) in the U. S.

The Bhavan, which opened overseas centres in Portugal, Canada, and the United States, is poised to open centres in Moscow, Berlin, Australia and East Africa.

—From THE TIMES OF INDIA, BOMBAY  
(April 5, 1991)

# CHRISTIANITY IN THE LIGHT OF THE EAST—Part II

by Father Bede Griffiths

It is in the depth of our being, beyond the differences of body and soul, that we discover the root of this common humanity. We have to recover a sense of community, in families and nations, in races and religions, and live not as independent beings, but as members of one another. St. Paul speaks of the church as the Body of Christ, a body which has many members, all different, yet all necessary to the whole, and all united in one spirit. This is surely a model for a human community today.

We come now to a crucial difference between the Christian and the Asian, especially the Hindu, understanding of religion. For the Christian, just as there is one god, the creator of heaven and earth, so there is one Lord and Saviour, one Incarnation by which God becomes man and enters into human history. But for the Hindu, just as there are many "gods", many forms of the manifestation of god in creation, so there are many incarnations, many *avatars*, or "descents" of God as they are called, many appearances of God on earth. Traditionally, there are ten *avatars*, but of these several are mythological figures like the fish, the tortoise, the boar and the man-lion. Modern Hindus interpret these in the sense that at each stage of evolution, from the time when the earth was covered by the sea to the time when man emerged from the animal, God was present in creation. The supreme forms of the *avatars* were Rama and Krishna, in whom the fullness of the Godhead was revealed. But the number of the *avatars* has always varied, and today most Hindus recognize an *avatara* in every age. As Krishna declares in the *Bhagavad Gita*, "When righteousness

declines and unrighteousness prevails, then I take birth." Today, many Hindus consider Satya Sai Baba the *avatara* of the present age. He is a holy man in South India who performs miracles every day, producing things out of nothing and healing people, and even on one occasion, it is said, raising somebody from the dead.

What is a Christian to say to all this? I would suggest that the difference of view derives, in part, from a different concept of time. In the oriental tradition time is always conceived to be cyclical. Everything moves in cycles. The sun rises and sets, the moon waxes and wanes, Spring is followed by Summer, Autumn by Winter, and then returns again. So also the universe comes from God and goes through its cycles of change and then it (the whole cycle) returns again. Human life is part of this cyclic movement; human beings are born and die and are born again. So also the Christian vision of time is not cyclic but linear. The universe has a beginning in time and moves through time to an end, an "eschaton." Jesus Christ is seen as coming at the end of time to bring all things to fulfillment. "It was his plan in the fullness of time," says St. Paul, "to bring all things to a head in him, things in heaven and things on earth." In this view there is a fullness and finality in the coming of Christ. Not only humanity but the whole universe is conceived as coming to fulfillment in Christ. This is not to deny that God has manifested himself in "many and various ways," as the Letter to the Hebrews says, in the course of history. But in the plan of God as revealed in the New Testament, Christ comes as the final fulfillment of history, and beyond his-



ory of the universe itself.

But there is a serious problem here in that each of the Semitic religions regards its own religion as a unique revelation of God and refuses to recognize any other. For the Jew, Yahweh is the name of God by which he alone can be worshipped, and to worship God under any other name is a sin. For the Muslim there is no other God but Allah, as revealed in the Quran, and Muhammad is his prophet. For the Christian also, except for Jesus there is not another name given as under heaven by which we may be saved. This creates a tremendous problem for the relation between different religions today.

Here again, perhaps the Asian religions can help us. The Buddha, because he saw the danger of disputing about the name of God, refused to speak about God at all. He spoke only in negative terms of Nirvana, the nameless, formless Reality, and his followers spoke of the ultimate reality as *Sunyata*, the Void, the total Emptiness, which is yet absolute fullness. In Hinduism, though there are many names and forms of God, the Godhead itself is said to be without name or form. It is absolute Being (*sat*) in pure consciousness (*cit*) of perfect bliss (*ananda*). So Satcidananda becomes the nearest to a name which can be given to God or the ultimate Reality. But, ultimately, it has to be said of God that he is "*neti, neti*" . . . not this, not this.

Today, it would seem that we have to recognize that God himself, the ultimate Reality, whatever name we give to it, has properly no name. It transcends human conception and can only be known by analogy. When we speak of God as the Father Almighty, we are using terms of analogy indicating that there is something in God, the ultimate reality, which corresponds with our experience of fatherhood and of the creative power, as seen in a poet or artist. When we speak of God as a person, we mean that there is something in the ultimate which corresponds with our experience of personal being. But, always, the Godhead itself, the ultimate reality, transcends all our concep-

tions. Each religion is a revelation of God given in the context of a particular culture and historical situation, and we have to learn to discern the truth behind the names and forms. Each religion must learn to recognize the values of the other religions and, while affirming the truth of its own revelation, learn to recognize the truth in the other and work together with people of other religions and outside all religion for the good of humanity.

We come now to consider the ultimate destiny of humanity, and here we come upon a similar difference in outlook. For the Hindu, the ultimate goal of humanity is *moksha*, or liberation; that is, liberation from our present human condition in which we are limited by space and time and subject to suffering and death. In the Hindu understanding, each person goes through a series of births in this world, in which it gradually gets purified and prepared for the final state of absolute bliss. Many people today are attracted by the theory of rebirth, as it seems to answer the problem as to how most people can be prepared for liberation when they die in such an obviously imperfect state. The Christian answer to this problem is to consider that we are not isolated individuals working out our destiny alone, but that we are all members of a community: humanity. The Semitic tradition has a strong sense of the solidarity of mankind. Adam, in Genesis, is not an individual but a representative man, who includes both man and woman in himself. As a result of sin, a falling away from God, this man is separated from God, divided in himself, and disintegrated, as we experience ourselves today. But by redemption this Man is restored to unity. Christ is the second Adam, who restores humanity to union with God and to harmony in itself. It is as members of this fallen and redeemed humanity that we journey towards our final destiny, and each member finds itself integrated into the whole from which it has been divided by sin. So St. Paul says, "As in Adam all die, so in Christ shall all be made

alive.”

But the question still remains: Does the individual person survive in the final state? Many Christians today find it difficult to believe in a future life. When the body dies, does the soul survive or does it also disintegrate? We can remind ourselves here of the concept of the human being as body, soul and spirit. That the body does not survive in its present state is obvious, but can the soul, the psyche, in so far as it depends on the body, survive death?

It is difficult to see how our present mode of consciousness, dependent as it is on the senses, can survive bodily death. But the spirit, the *pneuma*, is, as we saw, the point of human transcendence; it is the point where the human is open to the divine, that is, to the infinite and the eternal. It is also the point where human beings communicate. At that point of the spirit we are all open to one another. A person is a being in relationship. I exist as a person through my relation with others. There is no such thing as an isolated person. Scientists today speak of the universe as a complicated web of interdependent relationships. In the same way we can speak of humanity as a web of interpersonal relationships. We are all connected with one another at the deepest center of our being. In our unconscious we are linked with humanity from the beginning of its history. All men, according to St. Thomas Aquinas, are one man: “*omnes homines unus homo*”, or, as the Greek father, St. Gregory of Nyssa, said, all human beings from the first to the last are but one image of Him who Is. We are all made in the image of God, and when we

go beyond the limitations of our present mode of being in space and time, we enter into that transcendent consciousness where we are no longer separated from one another, but are integrated into the wholeness, which is present in every part. An illustration of this in the Hindu tradition is the net of Siva, a pearl necklace in which every pearl reflects every other and also reflects the whole. This may give us some indication of the final stage in which each person is totally transparent to every other; as the Greek



philosopher Plotinus said, “Each is in all and all is in each.” This is as near as we can get to forming an image of our final destiny.

This understanding of personal relationship gives an insight also into the mystery of the Trinity. We must remember that for a Christian, God is not properly “a” person. The Godhead is a communion of persons. If we conceive of the person as essentially being-in-relationship, then we



re able to see how there can be relations in the Godhead, that is, in ultimate reality.

Human beings relate to one another essentially through knowledge and love. It becomes possible, therefore, to conceive that in the ultimate state there are relations of knowledge and love. According to Christian revelation, the Father, as the Ground and source of the Godhead, knows himself, expresses himself in the Son or Word, and communicates himself in the love of the Holy Spirit. We are, of course, using terms of analogy. As in our human life we learn to know one another and to love one another, so we are able to conceive that in God, the ultimate reality, there is a communion of knowledge and love, a total transparency, which is the exemplar of all relations of knowledge and love that exist among human beings. Even beyond this, we can see how the whole universe is conceived as a complicated web of interdependent relationships," and this is a reflection of the relationships in the Godhead. All our human knowledge and love also is a finite reflection of the infinite knowledge and love that exist eternally in the ultimate reality of which our world of space and time is a reflection.

Finally, Hinduism conceives of the Godhead as *Satcidananda*, being in perfect consciousness of itself in absolute bliss. The Christian doctrine of the Trinity adds a further dimension to this by conceiving the Godhead as essentially a communion of love. Being is not only pure consciousness reflecting itself in eternal wisdom, that is, in the Word; it is also pure love communicating itself, flowing out of itself, in the power of the spirit. The Godhead is the fullness of love, that is, of interpersonal relationship. It is not a monad, a pure identity, but a dynamism of love, communicating itself in love to the whole creation. The world, according to this understanding, was created out of love and redeemed by love, and all human love is a reflection of this eternal love. That mystery, which Hinduism discerns in the universe and in the depths of the human

heart and which the Buddha spoke of as Nirvana, is a mystery of love. This love is the ground for human existence, hidden in the depths of the heart.

It is not something remote from our lives, but it meets us in every human situation, wherever people suffer and are oppressed, wherever people are imprisoned, tortured and killed, wherever people are dying of cancer or of AIDS, wherever drink and drugs and crime are destroying people's lives. There, if we can learn to discern it, this mystery of love is present. It is the reality which gives meaning to human existence, which challenges us in every situation of life. That reality, according to Christian faith, was revealed in its fullness when Jesus was hanging on the cross, rejected, despised, humiliated, exposed to hatred and violence, to pain and death. It was then that the true nature of reality was made known, the truth for which science and philosophy are seeking, which holds the answer to the paradox of our existence. It was then that love itself was revealed; it is that which gives ultimate meaning to our lives. ■

— from *The Hibbert Lecture 1989*

*The beautiful cover photo on this issue of Integral Yoga Magazine is available for sale. Please contact the Photo Department, Yogaville, Buckingham, Virginia 23921 or call (804) 969-3121 ext. 20.*



**G U R U D E V !**



# Lord Nataraja Dances at Yogaville

by Hari Haran Goodman and Kumari de Sachy



*The Shrine of Lord Nataraja.*

The rhythm of the *Thavil* (drum) and the call of the *Nathaswaram* (bugle) reverberated throughout the foothills of the Blue Ridge Mountains on Friday, 29 March 1991, as the Lord of Kailash, Siva Nataraja, took his place in his newly built glass shrine. The steady rhythm of an early spring rain showered the Lord's blessings on the ap-

proximately two hundred fifty devotees and friends, some of whom made the pilgrimage from around the globe.

Ancient *slokas* ( sacred verses) filling the air, a great *puja* (worship service) to Lord Nataraja began. He was bathed and *abishekam* (offering) of milk and water was poured over him. Then he was clothed and



*Puja celebrants: Sri Sivaya Subramuniyaswami, Sri Gurudev, Dr. Karan Singh, Princess Yasho Singh, and Dr. Jayaraman.*

garlanded. Sri Swami Satchidananda, Sri Dr. Karan Singh, Sri Sivaya Subramuniyaswami, founder of the Himalayan Academy and Kauai Aadheenam, Sri Dr. P. Jayaraman, Executive Director of the Bharatiya Vidya Bhavan, New York, and *pujaris* Swami Arulananda and Mitra Metro of Yogaville lovingly performed the worship service. An *arathi* (waved offering) of incense and light was offered with the utmost love and devotion. Those assembled within the shrine commented on the beauty and grace of the *moorthi* (statue). All the while, the beat of the *Thavil*, played by Natarajaswami, who had come with Sri Sivaya Subramuniyaswami, stirred the souls of all the devotees. The cold rain, later described by many as "Kailash weather," continued to pour down throughout the service.

The camphor *arathi* began shortly

after high noon, followed by an offering of flower petals as the 108 names of Lord Siva were chanted by Dr. Jayaraman. At 12:30, Sri Gurudev broke a coconut at the foot of the shrine and then turned on a switch on the side of the shrine. Lord Nataraja began to turn on his base. Devotees cheered as the dream was at last realized. Lord Nataraja began his dance of creation, preservation, and transformation in a glass shrine at Kailash, Yogaville, Virginia. Later, Dr. Karan Singh would say, "In the *Treta Yuga*, Lord Nataraja danced in the Golden Hall of Chidambaram. And, now, in this *Kali Yuga*, he has agreed to dance in this Ashram of Yogaville." For those who were there to witness this magnificent occasion, Lord Nataraja certainly danced in our hearts.

## Evening Ceremony

Festivities resumed in the evening as devotees gathered in Sivananda Hall to continue celebrating this auspicious occasion.

The program began with *kirtan* (chanting) led by Srimati Prema Venugopalan, who inspired those assembled with the love and devotion embodied in her beautiful chanting. Equally moving was the chanting—in Tamil, Sanskrit, and English—to Lord Siva by the Yogaville Vidyalayam students. Dancing in honor of Lord Nataraja, the Cosmic Dancer, Padmarani Rajakumar of the Yogaville Fine Arts Society gave expression to her devotion and exceptional talents in a performance of Bharatha Natyam, the classical dance form of South India.

Reverend Shanthi Mandelkorn read messages expressing the loving sentiments of those friends who were not able to attend the dedication ceremonies, including Sri



Ramakrishnan of the Bharatiya Vidya Bhavan, Bombay, Rabbi Zalman Schachter, Sri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji, Justice Sengottuvelan, Sri T. N. Kaul, and Mr. Peter Max.. Swami Karunananda, President of Satchidananda Ashram-Yogaville, offered an expression of gratitude to Sri Dr. Karan Singh and Princess Yasho Karan Singh, the donors of the statue of Lord Siva Nataraja.

The program continued with delightful introductions and illuminating addresses by Sri Dr. Karan Singh, Sri Sivaya Subramuniyaswami, Mrs. Judith Hollister, Dr. K. L. Seshagiri Rao, Dr. P. Jayaraman, and Sri Gurudev.

Mrs. Judith Hollister, Founder of the Temple of Understanding, introduced Dr. Karan Singh, a good friend and colleague whom she has known for a number of years.

Dr. Singh recounted the story of how the Nataraja statue came to be with him, how for over twenty years he envisioned Nataraja turning in a glass structure, and how he searched for a site in several American cities—to no avail. He remembered that when he was appointed Indian ambassador to the United States, he wondered about the true reason for this appointment, since he knew that whenever there is a change of

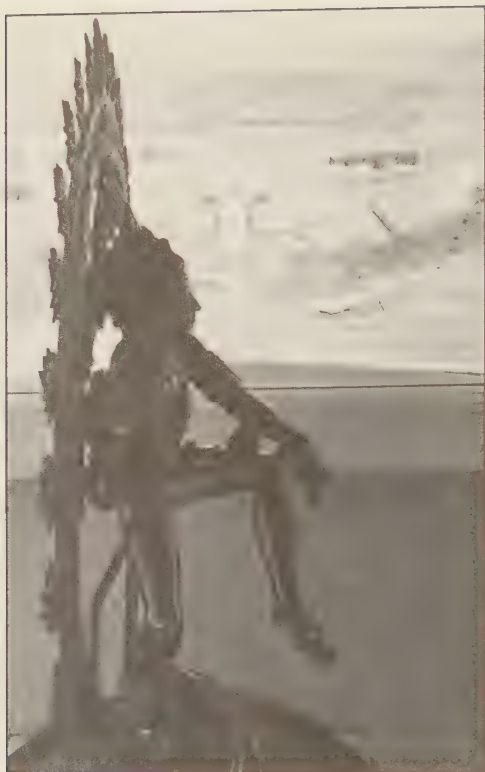
outer circumstances, there is also a change in the inner life.

Then, Dr. Singh was invited by Sri Gurudev to visit Yogaville. When Dr. Singh mentioned the statue and his vision of a shrine, Sri Gurudev said, "Why not build it here?" Traditionally, noted Dr. Singh, temples to Lord Siva are built on the top of a hill. Chidambaram—and the LOTUS in line with it—would complete the entire complex here at Yogaville. He and Sri Gurudev went up in a plane to view the site and decided that this was in fact the place. However, in the Hindu tradition, if the wife is not involved in the decision, a good deed cannot be completed. So, Dr. Singh brought his wife, Princess Yasho. He also invited Judith Hollister and Jonathan Islieb, the architect commissioned by Dr. Singh. Right after the foundation-laying ceremony, Dr. Singh's official appointment in the United States ended, and he returned to India.

With respect to the beautiful seven-foot statue of Lord Nataraja, Dr. Singh explained that Lord Nataraja's dance, the drum, the sacred word, and the cosmic fire all represent billions of galaxies being created and destroyed; but his one hand raised in benediction tells us not to fear and his other hand invites us to his feet. Dr. Singh re-



*The panel of speakers during the evening program: From left to right, Dr. Seshagiri Rao, Sri Sivaya Subramuniyam, Sri Gurudev, Dr. Karan Singh, Mrs. Judith Hollister, and Dr. P. Jayaraman.*



*Lord Nataraja dances atop  
Yogaville's Kailash.*

marked that "through the Grace of the Divine Dance, we have a relationship with the Divine." He observed that "the forces of destruction and harmony are really at play in the world right now" and that "it is in the crucible of our individual consciousness that we can convert the poison into the nectar of understanding." Dr. Singh stated that if even a few of us can do this, the entire planet will become a place of beauty and light.

Concluding his address, Dr. Singh said that "*Ananda Tandava* (the Dance of Bliss) is being danced here at Kailash. The weather was very Himalayan. The *abishekam* [rain, in this case] came from heaven." Dr. Singh also revealed that when the *moorthi* of Lord Nataraja began to turn, it was one of the

peak moments of his life.

Next, Dr. K. L. Seshagiri Rao, Professor of Religious Studies at the University of Virginia, introduced Sri Sivaya Subramuniyaswami, Founder of the Himalayan Academy and Kauai Aadheenam, the international headquarters of the Saiva Siddhanta Church. H. H. Sri Sivaya Subramuniyaswami has spent a lifetime teaching the depths of Saiva Siddhanta to men and women of all religious persuasions and revitalizing the Hindhu Dharma. In 1979, he founded the international newspaper, "Hinduism Today," Hinduism's most influential English language journal. Dr. Rao noted that Sri Sivaya Subramuniyaswami has dedicated his life for the harmony and unity of all religions.

Sri Sivaya Subramuniyaswami told us that we can see Siva in the light of the eyes of the person next to us. He said that when something new comes to the United States, Americans ask "Is it the best?" "What will it do for us?" and "What does it cost?" To these questions Sri Subramuniyaswami replied that Siva consciousness will give us happiness, that we will see Siva everywhere. Siva consciousness will allow us to see the best in everyone. And, Siva consciousness costs everything. That is, Siva wants everything because he is God. He will take everything from us, the worst things first: confusion, jealousy, anger, fear. He will give us everything we need in return: bliss. Sri Subramuniyaswami's final piece of advice: "Obey your Guru and all will be well!"

The next speaker was Dr. P. Jayaraman, Executive Director of the Bharatiya Vidya Bhavan, New York, and an accomplished teacher of Sanskrit and Hindi, as well as Indian philosophy, culture, history, and literature. Dr. Jayaraman pointed out that "Siva" means "welfare" and that Lord Siva represents purity. Furthermore, explained Dr. Jayaraman, where there is Siva, there is Parvathi, his consort. So, not only is Lord Siva dancing here at Yogaville, but Parvathi is here, too. Dr. Jayaraman



concluded his address by singing uplifting slokas to Lord Siva.

The closing address was given by Sri Gurudev. He began by leading us in an inspiring chant to Lord Siva. He observed that this occasion proves that when the Lord wants to do something, nothing is impossible. Gurudev explained, "The Lord has brought everybody here; it would have been humanly impossible to do it ourselves. The King of the Dance, Nataraja, wanted to come to Buckingham, to his palace here."

Gurudev recounted that in his early adult life just when he had completed his technical education, specializing in welding, and had opened a small factory, the trustees of the Perur Temple in Coimbatore, his hometown in South India, pressed him to fill the vacant position of temple manager. Despite his recent technical training and

experience, they felt that he was the one for the job. He accepted it as a temporary position, until they could find someone else. So, Gurudev reminisced, that's how "Lord Siva pulled me to his feet." In Perur Temple, Gurudev had the privilege of worshipping Lord Siva privately, after the temple closed for the night. He decorated Lord Siva with all the jewels that had been offered the deity by kings and queens, and he meditated until early in the morning.

The propitious events of the Dedication Day concluded with an *arathi* and the distribution of *prasad* (blessed food). Many devotees, before retiring for the night, returned to Kailash to bid goodnight to Lord Nataraja and to offer up their thanks for the blessings and grace of his presence at Yogaville. ■

## Greetings in honor of the Dedication

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Please allow us once again to express our deep appreciation for the kind invitation extended to us to attend the grand Dedication Ceremonies of Lord Nataraja Shrine in Yogaville. It was a pleasant and auspicious occasion for us.

The dedication ceremonies were well organized and the hospitality extended to us was most appreciated. The Yogaville atmosphere and the LOTUS provide an excellent setting.

We do hope and look forward to opportunities to visit the Ashram and receive blessings.

With all best wishes.

Dr. Mohan Man Sainju  
The Ambassador  
Royal Nepalese Embassy  
Washington, D. C.

Sat Nam. Greetings in the Name of God, the Light of every soul, and in the Name of Guru, the life of every Sikh.

I will be with you in spirit on Friday, 29 March. My deepest blessings and prayers are with you for all of the good actions and deeds that you have done on behalf of all mankind.

May God and Guru bless you and guide you. With all love in Divine, in the Name of the Cosmos which prevails through everybody and the Holy Name which holds the world.

Siri Singh Sahib Bhai Sahib  
Harbhajan Singh Khalsa Yogiji  
Los Angeles, CA

Many salutations to Your Lotus Feet. I am delighted to know of the Lord Nataraja Temple. It looks like the Nataraja of Perur (functioning through Dr. Karan Singh), who gave you refuge in your younger days, decided to be with you. The Saint Sundaramoorthi Swamigal adored Perur Nataraja, and he wanted to have the darshan of the same Nataraja at Chidambaram. Similarly, you are getting the darshan of Perur Nataraja at Yogaville. This, in a way, fulfills the LOTUS by having Nataraja there.

Justice Sengottuvelan  
Supreme Court Justice (retired)  
Madras, India

This is to thank you warmly for the marvellous temple that you constructed for Lord Nataraja. It has indeed come out as a unique shrine, worthy of the beautiful statue. I am sure this will one day become famous throughout the world. For me, the inauguration marked the fulfillment of a long cherished 'sankalpa', and I am overwhelmed that Lord Shiva agreed to our joint aspiration.

My wife Yasho joins me in sending you and the Yogaville community our fond regards. The link that has been created between us will survive forever.

Karan Singh



My mind is the bottle  
that holds the milk to  
my soul.

Wisdom is the formula  
for which I thirst.

My guru is the breast  
that comforts me while  
I drink and I wonder  
about the Divine Mother  
in us all.

by Karuna Howeth



# INTEGRAL YOGA HIGHLIGHTS

## Bonjour de Montreal!



Swami Vidyananda visited the Montreal Integral Yoga Institute in March 1991 for a series of programs. The visit was also a joyful one with long-time friends and students, since Vidyanandaji had previously served in that institute for ten years.

Her programs included a workshop for experienced meditators. The Montreal sangha has a well-attended weekly meditation session, and Vidyanandaji's workshop addressed the challenges and obstacles that arise when one meditates regularly. She also offered ways to deepen one's practices. Many long-time Integral Yoga Institute students attended her seminar, "The Path of Symbols, Rituals and Imagery." A beautiful *puja*

and meditation followed a lively discussion on the subject.

"Healing the Child Within through Yoga" was an all-day seminar that explored the tools of Hatha Yoga, pranayama, visualization, and chanting as means to transcending fear, anger and depression grounded in childhood experiences. The participants were enthusiastic—and adventurous—in experiencing this innovative application of the teachings.

Vidyanandaji also found time to visit with many students and disciples who have been active in the Integral Yoga Institute since the early seventies, when the Montreal IYI first opened. ■

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# VIDYALAYAM CORNER

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## The Seeds


(From the  
Parables of Jesus)

by Deva Goodman,  
Age 9

Jesus was walking on a road with his disciples when he started to tell a story. This was about a farmer and his seeds. The farmer was planting seeds, and the seeds were falling all over the place. Some seeds were falling on the path and were being trampled on and eaten by birds. The seeds that fell on the rocks had no soil. Some of them fell among the thistles, where the thistles choked

them. But some of the seeds fell on the good soil, where the seeds grew up.

This means that some people will listen to a spiritual teacher, but they won't understand. Other people will be hard-hearted. Some other people will try to listen to the teacher. But then there are the people who listen to the teacher and realize God.





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# UNIVERSAL DECLARATION ON NON-VIOLENCE

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## The Incompatibility of Religion and War

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From the North American Board for East-West Dialogue

Reverend and Dear Swami Satchidananda,

*Thank you so much for your warm greetings of peace and unity, your blessing, and for your whole-hearted support and endorsement of the Universal Declaration on Non-Violence. Your support and encouragement are greatly appreciated, and I certainly will keep you informed of our efforts regarding this and the responses they bring.*

*You certainly have our support for your message of peace and unity as it relates to the purpose of religion. May your efforts around the globe find broad, deep, and lasting responsiveness.*

*United with you in the One Spirit,*

*Sister Katherine Howard, OSB  
Executive Secretary  
North American Board  
for East-West Dialogue*

This document is an attempt to set forth a vision of non-violence within the context of an emerging global civilization in which all forms of violence, especially war, are totally unacceptable as means to settle disputes between and among nations, groups and persons. This new vision of civilization is global in scope, universal in culture, and

based on love and compassion, the highest moral spiritual principles of the various historical religions. Its universal nature acknowledges the essential fact of modern life: the interdependence of nations, economies, cultures and religious traditions.

As members of religious groups throughout the world, we are increasingly aware of our responsibility to promote peace in our age and in the ages to come. Nevertheless, we recognize that in the history of the human family, people of various religions, acting officially in the name of their respective traditions, have either initiated or collaborated in organized and systematic violence or war. These actions have at times been directed against other religious traditions, groups and nations, as well as within particular religious traditions. This pattern of behavior is totally inappropriate for spiritual persons and communities. Therefore, as members of world religions, we declare before the human family that:

Religion can no longer be an accomplice to war, to terrorism, or to any other forms of violence, organized or spontaneous, against any member of the human family. Because this family is one, global and interrelated, our actions must be consistent with this identity. We recognize the right and duty of governments to defend the security of their people and to relieve those afflicted by exploitation and persecution. Nevertheless, we declare that religion must

not permit itself to be used by any state, group or organization for the purpose of supporting aggression for nationalistic gain. We have an obligation to promote a new vision of society, one in which war has no place in resolving disputes between and among states, organizations and religions.

In making this declaration, we the signatories commit ourselves to this new vision. We call upon all the members of our respective traditions to embrace this vision. We urge our members and all peoples to use every moral means to dissuade their govern-

ments from promoting war or terrorism. We strongly encourage the United Nations Organization to employ all available resources toward the development of peaceful methods of resolving conflicts among nations.

Our declaration is meant to promote such a new global society, one in which non-violence is pre-eminent as a value in all human relations. We offer this vision of peace, mindful of the words of Pope Paul VI to the United Nations in November 1965: "No more war; war never again!" ■



*Surround me in gentle things of  
the truest make*

*Speak to me of simplicity  
in which I may partake*

*Look at me with openness  
and love that does not don  
suspicions or conditions  
or is only out on loan*

*Touch me with your beauty and  
remind me of inside where peace  
and harmony eternal surely do  
reside*

*Inspire me with courage  
to venture on again to meet the  
tests to keep the torch lit until the  
very end*

*Purify me in lakes and streams of  
the coolest mountain spray so that  
I may forever worship the mother  
and join her in creative play*

*Transform me please (if that's  
what's needed)  
in fire burning red then pour me  
into your perfect mold*

*by Sarah Gill*



# DAY-BY-DAY

*with Sri Gurudev*



*Sri Gurudev visits Fatima in Portugal with (left to right) Maitreya from Lisbon, Divyajyothi Kalmbach, and Swami Nischalananda.*

## PORTUGAL

From February 3 - 10, Sri Gurudev conducted an Integral Yoga Retreat in sunny Algarve, Portugal. Some fifty people attended the retreat, which was coordinated by Divyajyothi Kalmbach and Swami Nischalananda. They came from many different countries, including Germany, the United Kingdom, France, Belgium, and Portugal. Even though Sri Gurudev spoke in English, everyone understood and benefited from his words. The retreat was held at

Divyajyothi's vast residence, Quinta da Calma, which means House of Tranquility. The retreatants definitely enjoyed the pervading tranquility of Sri Gurudev's presence. He spoke every evening, and Swami Nischalananda spoke each morning. Meera Goeggel from Switzerland and Ram Wiener from Yogaville taught Hatha Yoga classes, meditation, and pranayama. Ram also assisted with retreat coordination. Sri Gurudev flew in a small plane with Al, Divyajyothi's husband, over the property, and everyone waved when he went by. Everyone was very happy to have had the opportunity to listen to Sri Gurudev's words of wisdom every evening and to be in his presence for an entire week. —Ram Wiener

## BELGIUM

### Brussels

From Portugal, Sri Gurudev traveled to Brussels, Belgium. On Sunday, February 10, Bert Poelman, Secretary of the Belgian Yoga Federation, interviewed Gurudev at Devi and Devindra Van Hoof-Middell's home, where Gurudev stayed during his visit to Belgium. Disciples from all parts of Belgium and France joined Gurudev, who spoke with them and also answered their questions over a cup of tea and excellent cookies, lovingly prepared by Integral Yoga Institute of Belgium members and Devi's mother. In the evening, Gurudev had dinner at the home of Mr. Goel, Counselor at the Indian Embassy. Attending also were Mr. Goel's family and friends, Poornima Goodman, President of the Integral Yoga Institute of Belgium, and

her husband, Mike Goodman, Devi and Devindra, and Swami Nischalananda.

On Monday, Sri Gurudev presided at lunch at the Taj Mahal and spoke about the calamities of this world, which are due to ignorance. He ended with a prayer for peace and understanding. The Christian religion was represented by a Catholic priest and Protestant minister. The priest said that, without any exception, we are all children of the Lord our Father. The minister prayed to the Lord, asking Him for help for those who suffered from the Gulf war, emphasizing—in three languages—that God could not give peace if people did not want to change themselves first. The Islamic representative, addressing the assembly as his “brothers and sisters,” insisted on equality among people of all nations, which, he said, was the secret for peace. The representative from the Bahai faith suggested that we oppose any thought of fighting with positive thoughts of love, and she concluded her talk with a Sufi prayer. Mr. Pierre Houart, President of the Group for Interreligious Dialogue, represented all the other religions; he asked that people pray, think, and act for peace during

this time of conflict in the Persian Gulf area. After the celebrants lit their candles from the central light, we all lit our candles and then, in the name of peace, shook hands with our neighbors. Sri Gurudev inspired us with closing chants, and everyone joined him in chanting OM Shanthi. The ceremony concluded with beautiful chants and prasad. During the ceremony, simultaneous translation was given to Gurudev by Josiane Bonieux of Mauritius. Special thanks to Devi and Devindra Van Hoof-Middell, Poornima and Mike Goodman, Karuna Ehlermann, Swami Nischalananda, and all the members of the IYIB who hosted Gurudev so beautifully and made these lovely events possible.

### Aalst

Sri Gurudev paid a short visit to the Divine Life Society of Aalst, which is run by Narayana and Siva Kiekens, who lovingly hosted Gurudev in 1966 when he first visited Belgium. The sangha honored Gurudev with beautiful bhajans, flowers, and sweets. Complimenting the bhajan leaders, Gurudev said that in these times of the *Kali Yuga*, the



*Belgian devotees meet with Sri Gurudev.*



ing of bhajans is very important. When we chant the holy names, we should do it with our whole heart, spontaneously, like children. After answering some questions, Gurudev was treated to tea and pastries—baked by the Aalst sangha—before he left for Ghent.

After welcoming bhajans and a brief period of silent meditation, Ganapathi introduced Gurudev with loving words and praise. Gurudev responded, saying that “a love-filled eye cannot see anything but love, and that is Divine Love.” He advised us to “try to love and respect all beings, including



*Sri Gurudev, celebrants Rev. Prahaladan Mandelkorn, Hari Haran Goodman, Kumari de Sachy, Paraman Barsel, and the Yogaville family enjoying the Passover Seder.*

## Ghent

Gurudev's visit to the Siddha Shiva Center of Ghent was a long-awaited one. Sri Ganapathi, their Baba, explained that some years ago, he met Gurudev, surrounded by all his “babies,” as he called us, at the airport in Los Angeles. He often told his disciples to meet Swami Satchidananda whenever they could, and some of them went to Zinal, Switzerland, to have Gurudev's *darshan* there.

They were all eager to meet Gurudev, and the main entrance to their center was beautifully decorated with a flower mantram. Long rows of people lined up outside in spite of the cold weather. The hall was too small to hold everyone—about two hundred people—but tents were set up for clothing and shoes and televisions were set up in other rooms for the children; everything was so well organized.

animals and even the blades of grass.” He described the importance of having a guru, explaining that the three rarest gifts for anyone to receive are: a human birth, the thirst to know the Truth, and a guru, who will satisfy this thirst. The evening of inspiration ended with offerings of flowers and fruit by sangha members and their children to Gurudev and Sri Ganapathi.

—Savitri de Meyer

## YOGAVILLE

### Passover

On April 3, we celebrated a beautiful Passover *Seder* (a ceremonial supper), presided over by Rev. Prahaladan Mandelkorn, who was assisted by Hari Haran Goodman, Paraman Barsel, and Kumari de Sachy. As is the traditional custom, a place was also set for Elijah, who is said to visit

each Jewish home on Seder night. During the *Seder*, the door opened and our Elijah, Sri Gurudev, entered and took his place at the special place set for him.

During the *Seder*, we read from the *Haggadah*, which relates the illuminating story of how the Israelites were slaves in Egypt—more than 3,000 years ago—and how they were led by Moses out of Egypt to the promised land and to freedom. Sri Gurudev asked us, “What is the ‘promised land?’” He explained that the promised land alluded to in the Bible is not a geographical

dropping our old habits. And, of course, this promise is not only for a chosen few. It is for everyone who walks toward God.

Toward the end of the service, the children searched for the *afikoman* (hidden piece of *matzoh*, or unleavened bread). All the children search for the *afikoman* and the child that finds it demands a gift so that the *Seder* may continue. During this *Seder*, two children found the *afikomen* simultaneously and they agreed to share the prize, a gift certificate at Yogaville’s Lotus Cafe. In fact, there were little gifts for all the children,



*East meets West at the Fine Arts Society recital.*

place, but rather it is an experience, an experience of happiness, of peace. That is what God promised, continued Gurudev, not a piece of land. (“God is not a real estate agent!”) Gurudev emphasized that the promised land is the state of eternal peace and joy. In the Passover story, after wandering in the desert for forty years, it was primarily the new generation of Israelites that reached the promised land, free from all the old negative habits. In other words, interpreted Gurudev, only those who were newly born were able to reach the promised land. Gurudev told us that in the Bhagavad Gita, Krishna promises to free us from all karma if we do not doubt, and this is the same promise that God made to the Israelites. But, we have to march toward God,

which were lovingly handed out by Sri Gurudev. The wonderful evening ended with the children distributing inspiring sayings from the Bible, which they had prepared for the occasion.

### **Fine Arts Society Evening of Music and Rhythm**

Yogaville’s Fine Arts Society presented an evening of variety entertainment, featuring Eastern and Western Classical and Folk offerings, on April 6. Sri Gurudev attended and was delighted by the variety of talent exhibited during this wonderful evening of music and dance. Students of Padmarani Rajakumar, Bharata Natyam instructor at the Fine Arts Society, skillfully performed a variety of Bharata Natyam



ces. (Bharata Naryam is the classical dance form of South India.) Padmarani's young students surprised and charmed the audience with their performance of Bharata Naryam set to Vivaldi's compelling composition, "The Four Seasons." The choreography by Padmarani, the costumes (made by the mothers of the students and other sangha members), and the children's exhilarating performance were all superb.

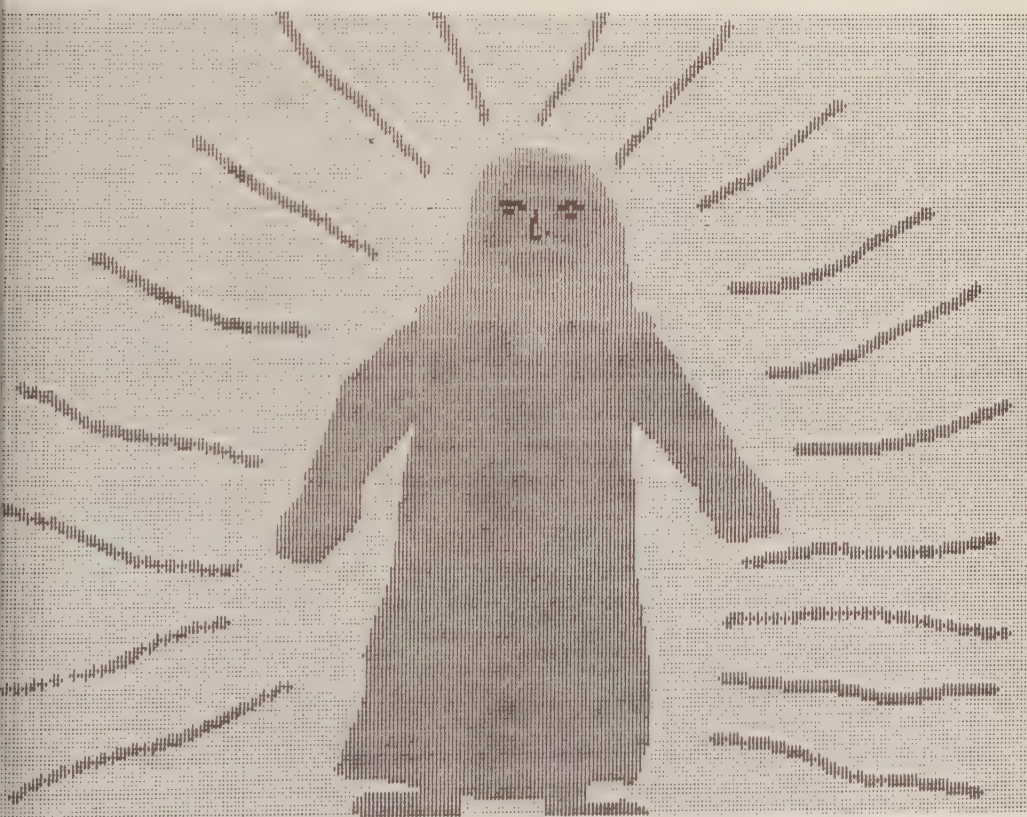
Truly blending the arts of East and West, the program also included charming—and skillful—piano and violin performances by students of Swami Gurucharanananda, an elegant country-western dance presentation by Revs. Bhavani and Bhagavan Metro, their colleagues and students, and a delightful tap dance offering by Sarah and Leela Petronio. This enchanting evening truly reflected Sri Gurudev's

vision of "unity in diversity."

### Foundation-laying Puja for the New Dormitory

On Monday, April 22, 1991, at 12 noon, Sri Gurudev joined the residents of Yogaville in a *puja* to consecrate the new dormitory, which will be situated right next to Vivekananda Vihar, the present dormitory. Gurudev encouraged everyone to take some part in the construction not only of this new building, but also in the construction of all buildings at the Ashram. He said that in that way each person plays a direct part in the community's development. Then, when we look at a building, we can remember that we put in a nail or a board and that we were in some way involved in its construction. ■

— Kumari de Sachy



Computer Art by Jyothi Sackett, age 11.

*"Pray for*

*the sake of prayer*

*and not for anything else."*

*- Sri Gurudev*

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*is the state*

*of eternal peace and joy."*

*-Sri Gurudev*

*'Prayer is an unfailing remedy  
for all situations.'*

*-Sri Swami Sivananda*

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*-Sri Gurudev*

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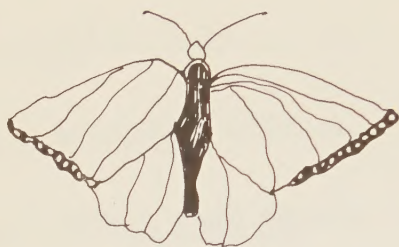
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to bring peace to others,  
have it first yourself."*

*-Sri Gurudev*

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*-Sri Gurudev*

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between you and God's help."*

*-Sri Gurudev*

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*-Sri Gurudev*

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**Integral Yoga** is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

### **Raja Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

### **Japa Yoga**

The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

### **Hatha Yoga**

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

### **Karma Yoga**

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

### **Bhakti Yoga**

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

### **Jnana Yoga**

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

*Swami Satchidananda*  
Sri